

15 Whether your Person or Vicar hath preached or caused to be, at every year in your
be the names of him or those that so did preach, and whether they were to preache, if any other then your
preach the same, and whether if there be no Sermon, your Minister doth Sunday distinckly and plainly, some part of th
led to be read. And whether any Minister not admitted by the Ordinarie, doe expounde any scripture or matter of Doctrine, e
on or otherwise, and thereby omit and leaue of the reading of the Homilies alreadie set out.

16 Whether your Person, Vicar, or Curate, after the Cospell, haue read openly in your Church twise this year, plainly e
chaunge, the declaration of certaine principall Articles of Religion, set forth by both the Archbishops, and the rest of the Bisho vities of Doctrine, being appoynted to be read vpon some Sunday within the Moneth next after Michaelmasse and Easter year

17 Whether your Minister hath admitted to the receyving of the holy Communion, any open and notorious sinner or evill e
congregation is offended, without due penaunce first done, to the satisfaction of the congregation, or any malicious person tha e
or that hath done any open wrong to his neighbour, by woorde or dede, without due recompencion first made to the partie that is e

18 Whether your Minister hath admitted to the holy Communion any of his Parisy being aboue 17. years of age, eyther m e
kinde, that can not say by heart the ten commaundements, the Articles of the fayth, and the Lordes prayer, or being aboue 17. e
years of age that cannot say the sayde Catechisme which is set forth in the booke of common prayer, and whether he marri e
were single before, that can not say the sayde Catechisme, and whether he vseth to examine his Parishioners at conuenient t e
may know whether they can say the same which is required or no?

19 Whether your Minister or reader, doe church any bmaried woman which hath biene gotten with childe out of lawfull e
for her, the forme of thankes giuing of woman after childe byrth, except such an bmaried woman haue eyther before her child e
naunce for her fault, to the satisfaction of the congregation, or at her comming to giue thankes, doe openly acknowledge her fau e
gation at the appoyntment of the Minister, according to order prescribed to the sayde Minister by the Ordinarie or his Deputi e

20 Whether there be any in your Parish, man or woman being of conuenient age, that haith not receyued the holye Comm e
least this year, and namely at Easter last or there about or once, and what their names are. And whether hairely before C e
nent tyme, and namely on Sundayes in Lent at after none, or such other dayes in the weke next before Easter, as the Pers e
shall appoynt, and require his Parishioners to come vnto him, they doe come and recite vnto him the Catechisme, or at the lea e
the Articles of the christian beleife, and the ten commaundements by heart in English, and if any doe wilfully and stubburnly e
recite the same, whether the Churchwardens and two men or any of them doe assit the Minister thereto, that such stubb e
rebuked and repelled from the Communion at that time?

21 Whether the people of your Parish, especially householders, hausing no lawfull excuse to be absent, doe saythfully and e
themselves to resort with their children and servants to their parish Church or Chappell on the hollydayes, and chieflie vpon the e
ning and Cuening prayer, and vpon reasonable let thereof to some vsuall place, where common prayer is vsed, and then and e
and soberly, during the tyme of common prayer, Homilies, Preachings, and other seruice of God there vsed, reuerently and de e
selues to the hearing thereof, and occupying themselves at tyme conuenient in private prayer, and who they be that eythe e
fully absent themselves or come very late to the Church vpon the Sundayes especially, or that walke, talkie, or otherwise t e
themselves in the Church, or vse any gaming abode, or in any house, sit in the staires or Churcharde, or in any Tauer e
the Sunday or other holy day in the tyme of common prayer, Sermons, or reading of the Homilies, eyther before none, or a e

22 Whether the forfeitury of .xx. pence for every such offence appoynted by a Statute made in the first yere of the Queene e
be leuied and taken according to the same Statute by the Churchwardens of every person that so offendeth, and by them b e
pore of the Parish, and if it be not, by whose default it is not leuied and what partieles summes of money haue bene so f e
whom, since the Annunciation of our Lady in the yere of our Lord, 1570. vntill the day of giuing vp the present conce e
and so from tyme to tyme as the sayde Churchwardens and two men shall be appoynted to present in this behalfe, and by e
scriptures haue bene deliuered to the vse of the pore of the Parish, and to whome the same hath biene deliuered?

23 Whether there be any Inkeepers, Alewiues, Taylors, or Tiplers that suffer or doe admit anye person or persons in e
bank, or play at Cardes, Tables, or such like games, in tyme of common prayer or Sermon vpon the Sundayes and Holi e
be any shoppes open on Sundayes or Holi e
days, or any Butchers or others that commonly vse to sell meate or other things in e
prayer, preaching, or reading of the Homilies: And whether in any Fayres, common Marsets falling vpon the Sunday, or e
of any wares before the diuine seruise be done?

24 Whether for the putting of the Churchwardens and two men the better in remembraunce of their dutie in obser e
as offend in not comming to diuine seruise, your Minister or reader, doe openly every Sunday after he haue read the secon e
and Cuening prayer, monish and warne the Churchwardens and two men to looke to their charge e
and to the sayde Statute offend in absenting themselves negligently or wilfully from their Parish e
also: sayde vse themselves in tyme of diuine seruise?

25 Whether ye haue Collectoris for the pore of your Pariche, whether they doe their dutie in gathering e
risioners according to a Statute therof made in the first yere of Quene Maryes raigne, and make a iust accouint ther e
summes of money of the Churchwardens or two men of the last yere haue leuied and deliuered to the sayde Collectoris e
such persons as haue not wilily resorted to their Pariche church or chappell vpon Sundayes and Holi e
fice, bringing a true certificat in wryting therof from the sayde Collectoris, at such tyme as ye make your presentement?

26 Whether there be any person or persons in your Pariche of habilitie, that obstinately or frowardly refuse to giue re e
helpe and reliе of the pore, or doe wilfully discourage others from so charitable a dede, and what be their names, and what e
them withdraw whiche he or she before was wont to giue, there being no iust cause so to doe.

27 Whether the Churchwardens of the last yere haue giuen to the Pariche a iust accouint of the Church godes that we e
charge, according vnto the custome that hath biene before time, and what Church godes they haue sold, and to whom, and e
of the Church or no? And whether any person suppreesse the last will of the dead, and persone not legacies bequeathed to the Ch e
pore Maydes mariage, high wayes, schooles, or to any other godly vse?

28 Whether there be in your Pariche any that be n'relicious, contentious, or uncharit e
tions, common bneficiaries, e
name of God, any fornicatores, adulterers, incestuous persons, babodes, or receypters of such incontinent persons, or harbo e
childe whiche be bmaried, conuering or suffering them to go away before they doe any penance or make satisfaction to the co e

kinde.

xx. yeares of age that cannes say the Catechisme, and whether he beth to examine his Parishioners at convenient tyme, and whether they were singl before, that can not say the same before he beth to examine his Parishioners at convenient tyme, and whether they may know whether they can say the same which is required of no?

19 Whether your Minister or reader, doe church any Unmaried woman which hath bene gotten with childe and lawfull for her, the forme of thankes using of woman after childe byrth, except such an unmaried woman haue syther before her childe nance for her fault, to the satisfaction of the congregation, or at her coming to give thankes, doe openly acknowledge his soulgation at the appoyntment of the Minister, according to order prescribed to the sayde Minister by the Ordinarie or his Deputie.

20 Whether there is any in your Parish, man or woman being of conuenient age, that hath not recryued the holye Communion this yeare, and namely at Easter last or there about for once, and what their names are? And whether yearly before Conuent tyme, and namely on Sundayes in Lent at after none, or such other dayes in the weke next before Easter, as the Verger shall appoynt, are require his Parishioners to come unto him, they doe come and recite unto him the Catechisme, or in the least the Articles of the christian beleife, and the ten commaundements by heart in English, and if any doe wilfully and stubbornly recite the same, whether the Churchwardens and two or more men or any of them doe assit the Minister therin, that such stubbornly rebuked and repelled from the Communion at that time?

21 Whether the people of your Parish, especallye houlders, haing no lawfull excuse to be absent, doe sayffully and themselves to resort with their childe and seruants to their parish Church or Chapel on the helidayes, and chichly upon the moring and Evening prayer, and upon reasonable let therof to some usuall place, where common prayer is said, and then and sayffully, during the time of common prayer, Homilies, Preachings, and other seruice of God there beth,ครรคfully and desirous to the hearing thereof, and occupying themselves at tymes convenient in private prayer, and who they be that sayffully absent themselves or come very late to the Church upon the Sundayes specially, or that walke, talke, or otherwise be themselves in the Church, or beth any gaigning abrode, or in any huse, or sit in the Streets or Churchyards, or in any Louer the Sunday or other holy day in the tyme of common prayer, Sermons, or reading of the Homilies, either before none, or after none.

22 Whether the forfeyture of xii pence for every such offence appoynted by a Statute made in the first yeare of the Queene, be leuied and taken according to the same Statute by the Churchwardens of every person that so offendeth, and by them in poynt of the Parish, and if it be not, by whose default it is not leuied and what perteinle summes of money haue beth forsey whom, since the Annunciation of our Lady in the yeare of our Lord, 1570, untill the day of giuing by the presentment concord, and so from time to time as the sayde Churchwardens and two or more men shall be appoynted to present in this behalf, and by sayd summes haue beth delivered to the poynt of the Parish, and to whom the same hath beth delivered.

23 Whether there be any Inkeepers, Alewives, Tylayers, or Tipplers that suffer or doe admit any persons to persolns in be any shys open on Sundayes or Holidayes, or any Butchers or others that commonly use to sell meat or other things in prayer, preaching, or reading of the Homilies? And whether in any Fayres or common Markets falling upon the Sunday, or any wares before the divine seruice be done?

24 Whether for the putting of the Churchwardens and two or more men the better in remembraunce of their dutie in observing as offend in not comming to divine seruice, your Minister or reader, doe openly every Sunday after the same, and the second and Evening prayer, monish and warne the Churchwardens and two or more men to looke to their Charge in this behalf, and to retic to the sayde Statute offend in absyting themselves negligently or wilfully from their Parish Church or Chapel, or also resayde use themselves in time of divine seruice?

25 Whether ye haue Collectors for the poynt of your Parish, whether they doe their dutie in gathering and distributing the shynghers according to a Statute therof made in the first yeare of Queene Maryes raigne, and make a full account the summes of money of the Churchwardens or two or more men of the last yeare haue leuied and delivered to the layde Collectors such persons as haue not dulye resorted to their Parish church or chappell upon Sundayes and Holidayes, or in the tyme of the same, bringing a true certificat in writing thereof from the layde Collectors, at such time as ye make your poyntment.

26 Whether there be any person or persons in your Parish of habilitie, that obstatlye or frowardly refuse to giue to the helpe and relife of the poynt, or doe wilfully discourage others from so charitable a dede, and what be their names, and howe they withdraw which he or she before was wont to giue, there being no just cause so to doe.

27 Whether the Churchwardens of the last yeare haue giuen to the Parish a just account of the Churchgodes that to charge, according unto the custome that hath beth before time, and what Churchgodes they haue solde, and to whom, and of the Church or no? And whether any person suppreesse the last will of the dead, or any legacies be quashed in the same Marriages, high waves, schooles, or to any other godly use?

28 Whether there be in your Parish any that be malicious, contentious, or uncharitable persons, common bateyners, name of God, any fornicatores, adulterers, incestuous persons, batides, or receyvers of such ungentle persons, as harde childe which be unmaried, conuerting or suffring them to go away before they doe any penance or make amends to the persons that are behemently suspected of such faynes, or that be not of god name and fame touchyng such excommunicates, ribands, or other notorious evill liners?

29 And whether there be any among you that is a hinderer of true religion or a faute of the Romish poicer, or that make himselfe to unitie and godly religion, set forth by common authorite, or any that wilfully or obstinately defend any accours, or false doctrynes, contrarie to the holy Scriptures, and what be his or their names?

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xx. yeares of age that can not say the sayde Catechisme is set forth in the booke of common prayer, and whether he marke were single before, that can not say the sayde Catechisme, and whether he beth to examine his Parishioners at convenient tyme, may know whether they can say the same which is required or no?

19 Whether your Minister or reader, doe church any unmarried woman which hath beene gotten with childe out of lawfull for hit, the forme of thankes giving of woman after childe byth, except such an unmarried woman haue other before hit childe nance for hit fault, to the satisfaction of the congregation, or at hit coming to give thankes, doe openly acknowledge hit fault gation at the appoyntment of the Minister, according to order prescribed to the sayde Minister by the Ordinacie or his Deputie

20 Whether there be any in your Parish, man or woman being of conuenient age, that hath not receyued the holye Communion this yeaer, and ianly at Easter last or there about for once, and what their names are? And whether yearly before Euent tyme, and ianly on Sundayes in Lent at after none, or such other dayes in the weeke next before Easter, as the Person shall appoynt, aye require his Parishioners to come unto him, they doe come and recite unto him the Catechisme, or at the least the Articles of the christian beliefe, and the ten commaundements by heart in English, and if any doe willfully and stubbornly recite the same, whether the Churchwardens and two or more men or any of them doe assit the Minister therin, that such stubbornly rebuked and repelled from the Communion at that tyme?

21 Whether the people of your Parish, esp[ec]ially houldholders, haing no lawfull excuse to be absent, doe sayffully and themselves to resort with their children and seruants to their parish Church or Chappell on the helpeayes, and chesly vpon the morn and Evening prayer, and vpon reasonable let thereof to some vsuall tyme, where common prayer is vied, and then and so soberly, during the tyme of common prayer, Homilies, Preachings, and other seruice of God there vied, recercently and desuete to the hearing thereof, and occupying themselves at tymes conuenient in private prayer, and who they be that exche

fully absent themselves or come very late to the Church vpon the Sundayes especially, or that walke, talke, or otherwise v

themselves in the Church, or vse any gaming abrode, or in any huse, or sit in the Streteis or Churcharde, or in any Taverne the Sunday or other holy day in the tyme of common prayer, Sermons, or reading of the Homilies, either before none, or

22 Whether the forfeyture of xii pence for every such offence appoynted by a Statute made in the first yeaer of the Queene of the Parish, and if it be not, by whole default it is not levied and what partieles summes of money haue bene vsed by whom, since the Annunciation of our Lady in the yeaer of our Lord. 1570. vntill the day of giuing by the presentment concord and so from tyme to tyme as the sayde Churchwardens and two or more men shall be appoynted to present in this behalfe, and by the sayfes haue bene deliuered to the vse of the poore of the Parish, and to whome the same hath bene deliuered?

23 Whether there be any Inkeepers, Alewives, Tylaplers, or Tiplers that suffer or doe admit any person or persons in any shope open on Sundayes or Holidayes, or any Butchers or others that commonly vse to sell meate or other things in prayer, preaching, or reading of the Homilies: And whether in any Fayres or common Markets falling vpon the Sunday, of day wares before the diuine seruice be done?

24 Whether for the putting of the Churchwardens and two or more men the better in remembraunce of their dutie in obseruance of offendre in not comming to diuine seruice, your Minister or reader, doe openly every Sunday after the same read the service and Evening prayer, monish and warne the Churchwardens and two or more men to looke to their Charge in this behalfe, and to rete to the sayde Statute offendre in absynting themselves negligently or willfully from their Parish Church or Chappell, or also esybe vse themselves in tyme of diuine seruice?

25 Whether ye haue Collectoris for the poore of your Parish, whether they doe their dutie in gathering and distributing of the poore accyding to a Statute therof made in the first yeaer of Queene Maryes reigne, and make a just account the summes of money of the Churchwardens or two or more men of the last yeaer haue levied and delivered to the sayde Collectoris such persons as haue not duly resorted to their Parish church or chappell vpon Sundayes and Holidayes during the tyme, bringing a true certificat in writing thereof from the sayde Collectoris, at such tyme as ye make your presentment?

26 Whether there be any person or persons in your Parish of habilitie, that obstinately or frowardly refuse to give to the poore and relief of the poore, or doe willfully discourage others from so charitable a deede, and what be their names, and what they withdraw which he or she before was wont to give, there being no just cause so to doe.

27 Whether the Churchwardens of the last yeaer haue giuen to the poore a just account of the Church godes that were in charge, according vnto the custome that hath beene before time, and what Church godes they haue solde, and to whom, and of the Church or no? And whether any person suppreesse the last will of the dead, or haue not legaces bequeathed to the poore Maryes mariages, high waves, schooles, or to any other godly use?

28 Whether there be in your Parish any that be malicious, contentious, or uncharitable persons, common swearers, swaine of God, any fornicatores, adulterers, incestuous persons, bawdes, or receyuers of such unment persons, or bawdes which be unmarried, conueyng or suffring them to go away before they doe any penance or make satisfaction to the persons that are vehemently suspected of such bawdes, or that be not of god name and same touching such exunes and faultes, ribbands, or other notorious evill liuer.

29 And whether there be any among you that is a hinderer of trye religion or a saunter of the Romish polter, or that stolne himselfe to knyght and godly religion, set forth by common authority, or any that willfully or obstinately defende or v